

# ISRAEL

JEHOVAH'S WITNESSING PEOPLE.

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## A SERMON

BY

WILLIAM NEWTON,

(RECTOR OF THE CHURCH OF THE NATIVITY,)

PREACHED AT THE

CHURCH OF THE EPIPHANY, PHILADELPHIA,

BEFORE

THE PROTESTANT EPISCOPAL ASSOCIATION FOR THE PROMOTION  
OF CHRISTIANITY AMONG THE JEWS,

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# ISRAEL

## Jehovah's Witnessing People.

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"YE ARE MY WITNESSES, SAITH THE LORD, THAT I AM GOD."—IS. XLIII., 12.

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How simple these words are! How they stoop to the plane of daily life! Yet, how grand they are, in the truths they contain, and the results to which they lead!

The chapter from which the text is taken is a most eloquent and impressive appeal, by Jehovah to Israel, as a people, in view of His dealings with them. He supposes a gathering of nations—the blind people, *although* they have eyes. And into this assembly the question of the being of God is introduced. Does he indeed, exist? Is there One who created all things? Is there One who sits enthroned at the source of power, and guides and governs its outflow among the nations? One who is before all; and who so retains all the springs of life in Himself that none can be after Him?

Jehovah, by His prophet, asserts that there is; and then adds,

"I, even I, am Jehovah,  
And beside Me there is no Saviour.  
I declared My purpose and I have saved;  
I made it known; it was not any strange god among you;  
And ye are My witnesses, saith Jehovah, that I am God;  
Even before time was, I am He."—*Louth.*

Now, I understand from this, that, as Israel is to be Jehovah's witnesses—witnesses, *i. e.*, of His *existence as a personal God*—there must, of necessity, be found about their history such evidence on that question as to put it completely at rest. When the facts of the case are considered, it will be found that no honest mind; no one anxious to know the truth; can resist the proof they afford! My theme, therefore, is,



## ISRAEL JEHOVAH'S WITNESSING PEOPLE.

And there is something very grand about this idea. Something wonderfully impressive in the thought of a given people going up and down among the nations of the earth, charged with the work of being witnesses for God!

I am not saying that they understood this. I am not saying that they have yet, intellectually, accepted this. There is surely nothing to show that they have. Yet it seems to me that this very fact increases to a wonderful degree the impressiveness of the thought before us! Merely as an intellectual proposition it becomes an exceedingly striking one, that a given nation of people shall be continued on the earth; and that their history for more than 4000 years shall furnish the most convincing evidence of the being and Providence of a personal God—while they themselves *see not and know not the testimony they are giving!*

Let us look then at this testimony as given:

1. *In their selection and continuance as a nation.*

This selection was made in Abraham, and developed into a fixed purpose in Isaac and Jacob. They were to be a nation "*taken out of*" the nations. They were to be the keepers of God's Truth. In their hands were to be deposited "the oracles of God." They were to guard them as a peculiar treasure.

St. Paul makes this point with great clearness, "What advantage then hath the Jew? or what profit is there of circumcision?"

"Much every way, chiefly because that unto them were committed the oracles of God." (*Rom. iii. 1, 2.*) They were to go through the nations with this treasure in their charge. They were *chosen* to this; set apart for this; preserved for this. The Divine Sovereignty—for you can, truthfully, call it nothing less—made choice of them for this purpose. From them, as from a central point, was to radiate the knowledge of God over the earth. And simply as an historical fact, it is a most impressive thing, that, from the earliest times, they have had a knowledge of God, immeasurably surpassing that of all other nations. Indeed, within the range of history, they are the only nation that, from the first, have had this knowledge at all!

I know that in our advancing civilization we are apt to for-

get this; and overlook the lessons which it teaches. Still, it remains true that the Pentateuch is by far the oldest book in the world. Moses wrote 400 years before the Trojan war, *i. e.*, before the *fabulous* period of profane history; and more than 1000 years before Socrates, and Solon, and Plato. Sinai is older than Parnassus. David's harp was hushed before Homer began his song; and Jehovah had revealed himself as the *I Am* more than 1000 years before the answering inscription, *Thou Art*, was traced upon the Temple of Apollo, at Delphi. Indeed, in Woods' "Origin of Building, and the Plagiarism of the Heathens detected" (1791), it is very clearly proved that the Doric, Ionic and Corinthian orders of architecture, instead of being creations of the Greek mind, were derived from the Jewish Tabernacle. And *that* was the work of this extraordinary people, fugitives in the wilderness, centuries before the grandest of the Grecian Temples arose! And it would be no difficult thing to show that the noblest truths of the Greek civilization can be traced to the Hebrew nation, lying back of the Greek. Just as from the same source is derived a system of laws so admirable that our most advanced legislation is not abreast with it yet.

Now, what do these things mean, if not their selection and continuance for a given work among the nations? Do they not under-write the declaration of the Text? Do they not prove a summons to be witnesses for God? How else were they thus distinguished from the first? How else have they been continued till to-day? How else, among all changes, have they kept the most jealous watch over their Sacred Books; preserving them through the ages, against either diminution or addition? Do they not stand before us to-night, proving, through their entire history, their selection and continuance as witnesses for God?

Look at their testimony, as given:

2. *In their separateness as a people.* When Balaam stood upon the high places of Moab and saw Israel abiding in their tents, he said, "Lo! *the people shall dwell alone; and shall not be reckoned among the nations!*" (Num. xxiii, 9.) And for more than 3000 years what has their history been, but a fulfilment of these words? They have dwelt alone. They



have not been reckoned, or—if you choose to render it so—they have *not reckoned themselves* among the nations. They have been considered a peculiar people. They have always so counted themselves. In their own consciousness as a people they have been so. They have had their own laws; language; religion; customs. They have stretched across the nations, somehow as the zones do across the earth's surface; making, if I may so speak, *a religious climate of their own*. As the force of its flowing is said to carry the waters of the Amazon far out into the ocean as a separate body; so a power, not of man, has carried this people through the nations and the ages as a distinct and separate people! Other nations, far greater and mightier—as far as political and military power for a given time was concerned—have passed away. Babylonian power and splendor are now only the wonder of the historian's page. The Persia of Cyrus is now only a dream of the past. There is scarcely a remnant of it to-day. Greece is entombed among the relics of a hoary antiquity. We read of the wonders of its poetry, its eloquence, its arts; and we ask, Can such a people have passed away? For the Greece of to-day has nothing in kind with the Greece of the past. Along the telegraphic wires of its language the electric current of genius passes no more. It burns, it glows, it corruscates no more! While Roman greatness and supremacy are now only a school-boy's tale. Yet these nations stood at the very pinnacle of power. One after another they ruled the world. None could stand up against them. But where are they now? While the Jew, persecuted, oppressed, down-trodden of them all, remains to-day—unchanged in everything that characterized him at first!

Yea, even stranger still. For the last 1800 years this people have been wanderers upon the earth. As their own great prophet foretold of them, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other  
\* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." (*Deut. xxviii*, 64-5.)

And again, "And they shall be wanderers among the nations." (*Hos. ix*, 17.) And has not all this been literally fulfilled? Have they not been, are they not now, scattered among all people? Have they found rest, and security, and honor?

anywhere? Have they not been wanderers upon the earth?  
Is it not exactly and literally true that

With every nation they have dwelt,  
From India's heat to Greenland's snow;  
From every nation they have felt  
And writhed beneath the oppressor's blow;  
Destined through every land to roam,  
While every land denied a home.

Shut out from Honor, Station, Fame;  
Outraged in feeling; seared in mind;  
Bearing a passport in their name  
To hate and wrong from all mankind;  
And still, across their darkened path,  
Rolls on this hurricane of wrath!

For I believe that to our own nation alone remains the distinction of not having persecuted the Jew—I mean *as a nation*. Yet through all these crushing desolations, Israel, as a people, remains to-day. Without a national home, every land has received them, while yet no one has incorporated them with itself. Persecution has not cut them off. Exile has not wasted them away. They are indigenous everywhere. Like the symbol of their own Sacred Books, the fire has been on them, “but the bush was not consumed.” While still to these books, denouncing their sin, foretelling their punishment and proclaiming their Past, their Present and their Future, they have clung with a tenacity of grasp that nothing has been able to loosen. They are loyal to Moses still! And still, in all their wanderings, the heart of the people has turned to the land of their fathers, and to “the City of the Great King,” with longings not to be repressed. Other people have been captured and passed away. Other capital cities have been destroyed and forgotten. But Jerusalem rises from its ruins and is a name of power, even in its desolation.

Look again at their testimony, as given, in

3. *Their blindness and unbelief*. They rejected their King, nailing him to the cross, and saying “We have no king but Cæsar.” Therefore it is written, They “shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.” (*Hos. iii, 4.*) O! these dreary days of Israel's dispersion! How long they seem! How dark they are! How



coldly the shadows fall upon them! And through all these days they were to go up and down, wanderers among the nations. Their temple was to be burned. Their capital City destroyed. The ploughshare driven across its streets, and themselves sold for captives, driven out, dispersed everywhere. The historic fact of the veil on the face of Moses was only a prophetic intimation of their state in consequence of their rejection—their *national* rejection—of their Messiah. National judgments were to come down upon them. They turned away from the light; and darkness settled over them. They see not the truth now. Their eyes rest on the pages of their Sacred Books, but the glory of the truth which they contain shines not into their souls. Their ears detect the familiar sound of the words, but their *meaning* is not seen. It wakens no answering sense within. “*The veil is on their hearts.*” “Blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in.” (*Rom. xi, 25.*)

Let us thank God for this word “*in part!*” For all through these “many days” a remnant has been left of those whose hearts the Lord has touched. Many sons and daughters of Israel have looked, by faith, on Him whom their fathers rejected; and found life, and light, and peace, and joy in Him. But on the mass of the nation darkness has settled and still settles. They see not the light streaming around them. They hear not the sweet music of their Messiah’s words. They feel not the touch of His healing power. Alas! “the things that belong to their peace” are hidden from their eyes! And in their blindness and unbelief they go through the nations witnessing for God! Witnessing to the truth of His Word. Witnessing to that providential control that permits not one jot or tittle of that Word to fail! Ages come and go, but this proof repeats itself. Changes sweep over the face of all earthly things, but the Jew remains the same. The same in features, the same in religion, the same in customs, the same in everything that from the first made him alone among the nations. Empires rise and pass away. Kingdoms are overturned. A new world starts into colossal proportions; but the Jew goes on his way, a witnessing people still. Witnessing to the truth of the Word so strangely fulfilled in himself, so gloriously ful-



filled in that Jesus whom he still rejects. And still that witnessing will go on as now we see it, *until* the times of the Gentiles be fulfilled. For somehow, whether we believe it or not, the state of the Gentile world is linked, closely and intimately, with that of the Jew. And not while he is wandering in blindness and unbelief will the conquest of the world be made for Christ!

Look at their testimony again, as given :

4. *In their future restoration and glory.* For is it not for this that they have been preserved? Do not all the prophecies speak of this? Is it not put in such a form as to exclude all doubt? Are we not told that, like as all the evil that had been spoken against them had come to pass, so the Lord would bring upon them all the good that he had promised them? Does not all the world know that the evil threatened has really come? Not one jot of it has failed! Shall not then the good just as really come to pass? Their dispersion through the nations has been a real event. Shall not their restoration to their own land be so too? The promise is, "I will appoint a place for my people Israel, and will plant them that *they may dwell in a place of their own and move no more*; neither shall the children of wickedness afflict them any more, as beforetime." (2 Sam. vii, 10.) How clear and express that is! Can any man pretend to claim that it has been fulfilled? No, brethren, no. It remains yet a promise for the future. There are glorious things spoken of thee, O Zion, City of our God! The Bow of the Covenant of Promise, unseen by thee, has bent its glowing arch above thee through all the years of thy desolation! O, footsore wanderer! there is rest for thee at last! O, witnesses for God, when ye knew it not! a glorious destiny is reserved for thee! The veil shall be taken away from thy heart. Thou shall *see* Him whom thou hast pierced! The true Joseph will reveal Himself to His brethren. And then how glorious a testimony they will render for Him! For who can speak as Israel will, when, through the periods of the Millennial Age, they testify to the nations of their own Covenant God? They have a Past of more than 4000 years of which to speak, and a Present of personal experience. Not one line of their prophecies has failed, and they are witnesses of it all. Then, too, all the

glorious characters of the Book of God are theirs. Abraham is theirs. Isaac and Jacob stand at the head of their line. Moses is theirs, and the prophets. And *He* of whom they all came to speak; *He* who “appeared to take away sin by the sacrifice of Himself;” *He* was born of David’s line—their God, their Redeemer, their own next of kin! And now they know the inspiration of His love; the power of His dear name. And as they “blossom, and bud, and fill the face of the world with fruit” (*Is. xxvii*, 6), as the “Gentiles come to their light, and kings to the brightness of their rising;” (*Is. lx*, 3), when Jehovah becomes their everlasting light, and the days of their mourning are ended; (*Is. lx*, 20) I think, how glorious will their witness-bearing be! How radiant the light in which they will stand before the nations! How clear and express the Divine attestation, *Ye are My witnesses*, saith the Lord!



# Thirteenth Annual Report

OF THE

## BOARD OF MANAGERS.

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**January, 1872.**

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During the past year the affairs of the Society have pursued their usual course, and the efforts to bring the knowledge of Christ, the Saviour, home to the hearts of some of Abraham's descendants have been continued in the accustomed way.

The labours of our Missionary have not been confined to Philadelphia, but he has been encouraged to extend his field wherever inducements and invitations were proffered. His reports give details of missionary work in New England, Canada, and the Northwest, as well as in the Middle States, his efforts having been directed to awaken an interest in our Association among professing Christians, and to make himself known to Jews as one especially interested in their spiritual welfare. Some fruit has been gathered; three adult Jews having publicly renounced their hostility to the cross of Christ; and we trust that the seed of the truth of God sown broadcast may be found after many days, though we may not see it in this world, nor the harvest be traced to the agency of this Society. It is well known that in carnal warfare some

thousands of bullets are expended to slay one enemy, and in the spiritual conflict waged by the church of Christ the end constantly seems disproportioned to the means employed; we say seems, for who will estimate the value of one immortal soul?

We regret exceedingly to state that the health of our Missionary has become seriously impaired of late, obliging him to intermit his labours partially at present. We humbly trust that he may soon be restored to vigour, and that his valuable life may be long spared to labour with us for the conversion of Israel's children.

The elevation of Dean Hellmuth, a Christian Israelite, to the dignity of the "office of a Bishop" over the Diocese of Huron, must, by the thoughtful friends of our Mission, be regarded with peculiar interest, indicating the progress of the Jewish cause. For the second time within the last thirty years is a seat on the Episcopal bench of the English Church occupied by a son of Israel. Bishop Hellmuth is a Prussian by birth and education. He came to England in 1841, became acquainted with the Rev. H. S. Joseph, also a Christian Hebrew, and a missionary to the Jews of the London Jews' Society, at Liverpool; and in 1842 was baptized by the above-named Missionary at All Saints' Church. In the following year he came to Canada, without friends, and with small resources. By the simple force of ability, industry, and consistency of character, he rose to positions of influence. His exertions in the cause of education are well known. The two Hellmuth colleges for young ladies and for gentlemen's sons\* have already proved a great blessing to the present generation. Last summer he was elected Coadjutor Bishop of the Diocese where he has been so successful in all

\* Our Missionary gave a full and minute report of the working of these two excellent and admirable Institutions, on his return from London, Canada, in November, 1870.



his undertakings; and at the death of the Bishop of Huron succeeded him in the Episcopate.

For the sake of the Church, and of the Jewish cause, we sincerely rejoice in this elevation. The Church has gained a chief pastor who always stood manfully on the Lord's side, and the friends of the Jewish Missions are thus enabled to add an additional instance of the success of the efforts to gather in "the remnant according to the election of grace."

There seems to be one great bar between Jew and Gentile that our modern civilization ought speedily to remove—the generally diffused opinion that we cannot trust an Israelite. Even after conversion to Christianity we regard him with suspicion, or withhold our confidence.

Where intercourse is held with the educated Jew he readily enters into discussion, and evidences a courtesy and fairness which Christians in controversy too often forget. Let us not forget that all we hold most precious comes to us through the Children of Abraham—the Bible and "the testimony of Jesus, which is the Spirit of prophecy." As the Ancient people of God He hath set His mark upon them, so that although amidst overteeming populations they might seem to be absorbed, yet so distinctly may they be recognized as Jews, that we cannot but account them living proofs of God's just anger with His people, reserving them for monuments of His mercy when the Second Coming of Messiah draweth nigh. Then let us love them as "Christ's brethren after the flesh;" let us conciliate their friendship, and strive to win them from their delusion to the acknowledgment of the truth as it is in Jesus.

Let the Jewish nation but repent and acknowledge Christ to-day, and all the original manhood and splendour of the Children of Israel, as they were in the days of David and

Solomon, would return upon them. The prophecy of Ezekiel (Ezekiel xxxvii, 1-15) would be literally fulfilled, and the Lord would bring them and place them again in their own land, in the bosom of the hills of Judea.

Then the Kingdoms of the world would become the Kingdoms of our Lord, and of His Christ,

“One song employ all nations, and all cry  
Worthy the Lamb, for He was slain for us;  
The dwellers on the vales and on the rocks  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy  
'Till, nation after nation taught the strain,  
Earth rolls the rapturous hosanna round.”

Appended will be found some extracts from the Missionary's quarterly reports, and a summary of the work done by him through the year, together with the report of the Treasurer.

#### RESUMÉ OF THE YEAR'S PROCEEDINGS.

As your Missionary sends the details of his work to your stated meetings, he now only gives a recapitulation of those details: Visits paid from January 1, 1871, to January 1, 1872, 297, including 59 visits paid when on Missionary journeys. Visits received at my own hired house, 182, including 48 visits from converts; officiated 136 times, preached 84 times; 3 adults and 1 infant of Israel's children were baptized; administered the Holy Communion 10 times; distributed 11 Bibles (8 Hebrew, 2 German, and 1 English); Pentateuchs, with Haphtora's and Messianic Selections of prophecies 12; New Testaments in Hebrew 23; Parts of New Testaments in Hebrew and English, in Hebrew and German, 34; the Pilgrim's Progress in Hebrew 8; The Old Paths, by Rev. Dr. M'Caul, in Hebrew and German, 11;



Messianic Extracts from the Zohar (Pamphlets) 8; "The Great Mystery" (Pamphlets) 5; and about 18,000 pages of Tracts in the Hebrew, English, and German languages, all having a special bearing on the controversies between the Jewish and Christian religion and Jesus as the Messiah of Israel; Jesus the power and wisdom of God.

May He hasten the redemption of Israel, and may Abraham's children again be adorned with the robes of righteousness and the garments of salvation. Amen.

LOUIS C. NEWMAN.

*December 30, 1871.*

In his report to the Board of Managers, under date of May 8th, 1871, Rev. Mr. Newman writes:—

In accordance with the resolution of leave of absence, for the purpose of Missionary labour, passed at your meeting on Feb. 13th, I set out in pursuance of those duties, and I am thankful to report that I have reason to believe that God has blessed the work both among Jews and Gentiles.

The first place I visited was Princeton, New Jersey, where I pleaded Israel's cause twice. Monday afternoon I was invited by the Rev. Dr. Green, one of the most learned Hebraists in the country, and Professor of sacred literature at the Princeton Theological Seminary, to address his Hebrew class on the state of the Jewish Nation, Liturgies and Missionary work. Many students thanked me afterwards, and assured me of the interest awakened in the work, and that they would ever remember Israel before the throne of grace.

The first Sunday in Lent I advocated the cause of Israel at Christ's Church, New Brunswick. There I formed the acquaintance of a young Jewish Convert who works at the book-binding trade. He assured me that he had never yet absented himself from any public services, except when sick, but for private reasons did not make himself known to the Rector or to other Ministers as a *Jewish* convert. I spoke to him a few words of encouragement, and introduced him to the Rector, who also kindly encouraged him to persevere in holy and consistent living, and also invited him to come to the rectory and cultivate his further acquaintance.

I then started for Elizabeth and Newark, to see the clergy.



These received me very kindly and promised a continued interest in our holy cause. In Newark there are upwards of 12,000 Jews, without any one to seek or care for their Spiritual welfare. I endeavored to do some good among them by private conversations and distributing suitable tracts, but only succeeded in forming the acquaintance of three families, with whom I had conversations about the atonement and the approaching Passover services. From Newark I proceeded to New York.

To those who take an interest in Israel's salvation a visit to New York cannot fail to produce deep sorrows of mind. No other city upon our globe has as large a Jewish population. Synagogues and Minyanims number forty-four. This would give a population of over one hundred thousand Jews, and yet the wealthy, pious, charitable and missionary spirit of that great city has not heart enough to command means for the employment of one Missionary, who should make it his daily avocation to go among the lost sheep of Israel, and testify to them of their great Shepherd's love. The Church mission to the Jews has a school for the avowed purpose of teaching such of the Jewish children as may come the ten commandments, etc., but as the lady teacher is not learned enough to point out to her pupils the inconsistencies and sophistries of modern Judaism, little, very little, has, or can be accomplished. Besides, what is one lady teacher among one hundred thousand Jews, among whom are to be found the most learned men in Israel. Since last January I was in New York six times. The clergy can only be seen at stated hours, and I employed the remainder of my day's time in missionary work among the Jews. The following is part of a conversation with one of the learned Rabbis I called upon:—

*Rabbi.*—Your Gentile notions of the Messiah are irrational.

The union of the Godhead and manhood is impossible in nature, and contrary to the fundamental teaching of the Old Testament. How can you believe such a doctrine?"

*Missionary.*—"If the union of the Godhead and Manhood in one person be impossible, that impossibility must arise from the fact that some attributes of the Deity are incompatible with the attributes of humanity. It is for you to point out that incompatibility."

*Rabbi.*—"How can the Infinite and finite co-exist in one person?"

*Missionary.*—"Pray tell me what does the word infinite comprehend? And what do the Cabalists mean, when they used this very word in connection with the Adam—Cadmon—the first-born of the infinite? This word expresses an unknown quantity, and expresses a bare negation and nothing more. Apply it to extension, and say that the Deity fills all things, that he occupies immensity. I ask you where then is the place of creation?"

*Rabbi.*—"Is it not written 'the whole earth is full of his glory?'"

*Missionary.*—"That is not the point; I shall hold you strictly to the rabbinical rule; 'answer the first question before you answer the last.' If the Deity be an infinite pleroma how was it possible to make room for created things? Further, how can the Infinite be wholly present at any given place which is finite? If He be only partially present, then He is composed of parts, and therefore not infinite. The same difficulty stares you in the face when the term is applied to power, and say the Deity is omnipotent; omnipotence is as indivisible as eternity; then how is it possible that omnipotence should bring forth finite results; that He should



communicate to His creatures various degrees of intelligence or strength, each of which is finite?"

*Rabbi.*—"Our Rabbins, of blessed memory, have discussed these difficulties, and although we cannot make it clear to the understanding, it is nevertheless true that my organization is moved by the power of God communicated to my naturally lifeless body."

*Missionary.*—"Very good and very true, but this power of yours is *finite*, how then can the Infinite and finite power co-exist?"

At this point we were joined by three other Jews, when the Rabbi said: "This gentleman, like his father, is fond of discussing deep things, but unfortunately for him, not having his fathers' great learning, he falls into all kinds of delusions."

*Missionary.*—"We have only examined a few of the Cabalistic difficulties. It is denied by some that the Messiah can be God and man, because that the Infinite cannot be comprehended in limits. These Rabbins forget that this denial carries with it the denial that the whole Deity is present with each of His creatures. Again they say that the Messiah cannot be God and man, for the eternal cannot be comprehended in the limits of time; this assertion carries with it the denial that the whole Deity is present in every moment of time, and this denial asserts that eternity has a past and a future. In one word, any objection against the union of the Godhead and manhood of the Messiah, holds equally good against the possibility of the co-existence of an Infinite Creator and finite creation, and such ideas should not be entertained."

*Jew.*—"But Maimonides teaches that God has no manner of similitude, for it is written, 'to whom will ye liken me that I should be equal.'"

*Missionary.*—"We have not been over the 'Morai N'vochim,' (the guide for the perplexed), nor of any book in particular; we are aiming to discover in what manner the Deity was revealed to the fathers."

*Jew.*—"That is impossible; it belongs only to God to describe Himself."

*Missionary.*—"Exactly so, and from the Bible it appears plain that God always reveals Himself in a human form. Thus among the three men that appeared to Abraham our father, one was the Lord. The man that wrestled with Jacob our father, was God. Isaiah says 'he saw the Lord *sitting upon a throne.*' Ezekiel says, 'upon the likeness of the throne was the likeness as the *appearance of a man* above it.' 'The whole tenor of the Scriptures speaks of God in human form. God appeared, came, went, ascended, descended, approached, passed; and again Abraham stood before the Lord and drew near unto him (here I observed the remarkable fact that the Masorites tell us that this verse was altered; that it originally read 'the Lord stood before Abraham'); all these forms of expression convey the idea that some visible human form was exhibited to Abraham, Moses, and the prophets."

At the end of the discussion, each of the company invited me to the hospitalities of his house.

Under date of November 13, 1871, Mr. Newman writes: "I am thankful to report the conversion of two young Jews. They placed themselves under regular Christian instruction in June last, which was continued four times a week, till October 16, on which day they both made a public confession of their faith in Jesus, and were admitted to His fold by the sacred rite of Holy Baptism."



In the same report the Missionary writes as follows on the peculiar difficulties of our mission:—

“I am compelled to dwell for a few minutes upon the social position of the Jewish people, for that position attaches peculiar difficulty to the Jewish mission, unknown to all other missionary operations at home or abroad. The modus operandi by which Jews amass wealth faster than other emigrants to this country is very simple. A poor Jew arrives in New York, or Philadelphia, having just a single letter of introduction from some co-religionist to a quondam poor Jew, but now a rich ‘Israelitish merchant’ (as our papers call them). Here crops out one of the nobler traits in the Jewish character, viz: though themselves tainted with infidelity, they yet love the brotherhood, though they do not fear God. Their intense domesticity, and the remembrance of their nation’s poor are most fruitful germs in their national character, promising under God the Holy Ghost good things to come. The merchant, without bond, or even a personal note, trusts this his client with thousands of dollars’ worth of just such goods, as, by his own experience and sagacity, he knows the farmers and miners patronize, and then directs the new comer to the farming and mining districts. He sells briskly and soon returns to his friends for more goods; the identical operations are repeated, and the new comer then settles himself down, either here or in some of the smaller towns, and becomes a prosperous business man. But when a Jew, by the instrumentality of missionary organizations and the operation of God’s Holy Spirit, renounces modern Judaism and joins the Church of Christ, not only is all active sympathy denied him by his former friends, but every evil thing that can be invented is said, in order to bring the convert into disrepute in the estimation of Chris-



tian society. Employment among Christians has almost become an impossibility, and they have to scatter into every part of the country for the sake of a living, and that without help or credit, save the little given by the Missionary; hence the converts cannot be kept together to form a pure Hebrew Christian congregation. This difficulty is not only felt here, but by every Jewish missionary organization. Not even in Cracow, Berlin, London and Warsaw, exists one pure Hebrew Christian Church, although more than 15,000 souls of the house of Israel have been won in these cities alone, by the preaching of the Gospel, in the last twenty-five years. If the friends of the mission could be induced to take a greater personal interest in the converts, and give them employment, they might be kept together."

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## MISSIONARY.

REV. LOUIS C. NEWMAN

411 Wetherill Street.

# Z. LOCKE, Treasurer,

## *In Account with the Protestant Episcopal Association for the Promotion of Christianity Among the Jews.*

1871.

DR.

January 2,	To Balance from last year to pay Missionary and Poor's Purse to April 1st, 1871.....	\$556 67
23,	Collections at Annual Meeting.....	52 08
30,	Mrs. Randolph.....	3 50
February 13,	Calvary Church, Wilmington, Del.....	5 00
13,	St. Luke's Church, Lebanon, Pa.....	12 00
16,	Mission Class, Church of the Incarnation, Pa.....	1 20
March 4,	St. Luke's Church, City .....	6 00
4,	Christ's Church, New Brunswick, N. J.....	16 00
27,	St. John's Church, Providence, R. I.....	120 46
27,	Rev. W. R. Babcock, D.D., Jamaica Plains, Mass.....	25 00
April 1,	Church of our Saviour, Longwood, do. ....	38 00
1,	St. John's Church, Charlestown, do. ....	15 00
1,	D. Harrison, Boston, do. ....	2 00
1,	St. John's Chapel, Cambridge, do. ....	33 00
7,	Church of the Epiphany, Philadelphia.....	128 48
7,	Church of the Redemption, do. ....	11 20
10,	St. Paul's Church, do. ....	20 00
10,	Zion Church, do. ....	11 30
10,	St. Luke's Church, do. ....	114 96
10,	St. Stephen's Church, do. ....	127 04
10,	Church of the Atonement, do. ....	44 65
10,	Christ Church, Germantown, do. ....	71 08
10,	St. Paul's Church, Cheltenham, do. ....	118 70
10,	Church of the Advent, do. ....	16 50
10,	Christ Church, Bordentown, New Jersey.....	8 40
10,	Trinity Church, Moorestown, do. ....	12 36
10,	Trinity Church, Princeton, do. for Poor's Purse	15 50
10,	Do. do. do. do. ....	29 10
10,	St. Mary's Church, Burlington, do. ....	39 58
10,	Grace Church, New York .....	50 00
10,	Calvary Church, do. ....	172 85
10,	Grace Church, Utica, New York.....	14 58
10,	Grace Church, Baltimore, Maryland.....	50 00
10,	St. Peter's Church, Baltimore, Maryland.....	40 07
10,	Christ Church, do. do. ....	66 32

Amount carried forward..... \$2,048 58



	Amount brought forward.....	\$2,048 58
Ap'l 10,	Church of the Epiphany, Washington, D. C.....	40 70
10,	St. John's Church, do. do. ....	56 00
10,	St. Paul's Church, Boston, Mass.....	150 00
10,	Church of the Messiah, Boston, Mass.....	32 11
10,	Christ Church, Williamsport, Pa.....	13 45
10,	Christ Church, Danville, Penna.....	8 00
10,	St. John's Church, York, do. ....	48 00
10,	St. Stephen's Wilkesbarre, do. ....	35 34
10,	St. Paul's Church, Montrose, Penna.....	7 35
10,	House of Prayer, Branchtown, do. ....	3 50
10,	Grace Church, Hulmeville, do. ....	2 50
10,	All Saints, Lower Dublin, do. ....	7 90
15,	Church of the Nativity, Bethlehem, Penna.....	23 55
15,	St. James' Church, Carlisle, do. ....	14 66
15,	Holy Trinity, West Chester, do. ....	7 77
15,	St. Matthias' Church, Sunbury, do. ....	3 14
15,	St. Mark's Church, Mauch Chunk, do. ....	10 28
15,	St. Philip's Church, Summit Hill, do. ....	1 28
15,	St. Paul's Church, White Haven, do. ....	1 15
15,	Church of Faith, Mahanoy City, do. ....	3 75
15,	St. Thomas' Church, Whitemarsh, do. ....	15 00
15,	Trinity Church, Easton, do. ....	13 50
15,	Holy Trinity, Centralia, do. ....	3 67
15,	Christ Church, Tonawanda, do. ....	25 00
15,	St. Paul's Church, Columbia, do. ....	7 40
15,	St. John's Church, Bellefonte, do. ....	6 41
17,	St. James' Church, Kingsessing, do. ....	3 81
18,	St. Luke's Church, Bloomsburg, do. ....	2 00
19,	St. David's Church, Radnor, do. ....	2 10
20,	Drifton Mission, Luzerne County, do. ....	12 60
20,	St. James' Church, Eckley, do. ....	8 51
20,	St. John's Church, Norristown, do. ....	14 00
20,	St. Thomas' Church, Philadelphia, do. ....	5 00
21,	St. Peter's Church, do. do. ....	96 00
28,	Trinity Church, Southwark, do. ....	17 10
28,	St. Andrew's Church, Philadelphia, do. ....	93 80
28,	St. Paul's Church, Minersville, do. ....	2 00
28,	St. Paul's Church, Chestnut Hill, do. ....	11 25
28,	Grace Church, Allentown, do. ....	8 50
28,	St. John's Church, Marietta, do. ....	7 00
28,	St. John's Church, Lancaster, do. ....	10 11
28,	Calvary Church, Wilmington, Delaware.....	3 00
28,	Bishop's Church, Davenport, Iowa.....	6 50
28,	St. John's Church, Providence, Rhode Island.....	117 45
May 1,	Calvary Church, Germantown, Penna.....	24 81
3,	Church of the Mediator, Philadelphia, Penna.....	27 83
6,	St. Matthias' Church, do. do. ....	16 25
8,	Emmanuel Church, Kensington, do. ....	11 00
9,	Church of the Incarnation, Philadelphia, do. ....	26 10
9,	St. James' Church, Bristol, do. ....	16 17
9,	St. James' Church, Detroit, Michigan.....	32 06
11,	Christ Church, Media, Penna.....	5 00
11,	St. Paul's Church, Upper Providence, Penna.....	10 50
11,	St. Luke's Church, Bustleton, do. ....	1 00
16,	Church of the Holy Trinity, Philadelphia, Penna.....	150 00
	Amount carried forward.....	\$3,331 44

	Amount brought forward.....		\$3,331 44
May 16,	Church of our Saviour, Jenkintown,	do. ....	5 00
17,	St. Mark's Church, Philadelphia,	do. ....	126 04
26,	Church of the Saviour, West Philadelphia,	do. ....	21 52
26,	Church of the Good Shepherd, Scranton,	do. ....	2 17
29,	St. Stephen's Church, Harrisburg,	do. ....	37 09
30,	St. Mark's Church, Frankford,	do. ....	48 22
June 5,	Calvary Church, East Liberty,	do. ....	20 35
5,	Trinity Church, Lawrenceville,	do. ....	10 00
5,	Emmanuel Church, Holmesburg,	do. ....	5 00
6,	Diocese of New Jersey.....		313 79
6,	Church of the Ascension, Hamilton, C. W.....		6 75
7,	Grace Church, Lyons, Western New York.....		25 00
26,	Robert C. Winthrop, Esq., Boston, Mass.....		25 00
December 31,	12 months' interest on Legacies.....		26 70
31,	Mrs. Randolph, Philadelphia.....		1 75
	Total.....		<u>\$4,005 82</u>

1871.

CR.

By cash paid Salary of Missionary and Poor's Purse.....	\$2,490 50
Travelling Expenses of Missionary.....	260 25
Printing Report and Acknowledgements...	83 40
Sundry Expenses.....	70 89
By amount received towards Missionary's Salary, Poor's Purse, and Expenses for 1872.....	1,100 78
	<u>\$4,005 82</u>

Z. LOCKE, *Treasurer.*

Examined and found correct, February 26, 1872.

(Signed)

ROBERT T. ROACH,  
SAMUEL ASHHURST.